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BONAPARTE
THE
EMPEROR OF THE FRENCH,
Considered as the
Lucifer and Gog of Isaiah and Ezekiel:
AND THE
ISSUE OF THE PRESENT CONTEST
BETWEEN
GREAT BRITAIN AND FRANCE,
Represented according to
DIVINE REVELATION.
WITH AN
APPEAL TO REASON,
ON
PROPHECY,
AND THE ERRORS OF COMMENTATORS.

“Hell from beneath is moved for thee to meet thee at thy coming: it stir-
reth up the dead for thee, even all the chief ones of the earth; it hath
raised up from their thrones all the kings of the nations.”—ISA. xiv. 9.

*Also an Hieroglyphic published in 1804, of the Destiny
of Europe, the Fate of the German Empire, and the*
FALL OF PRUSSIA.

And a new Explanation of Daniel's Seventy Weeks.

THIRD EDITION, WITH ADDITIONS.

By **L. MAYER,**

AUTHOR OF THE “PROPHETIC MIRROR OR A HINT TO ENGLAND,” &c. &c.

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 MÜNCHEN

76/96/70

INTRODUCTION.

AT the present important crisis, when Fana-
ticism is stealing forth under the garb of sanctity,
uttering her invectives against the British Go-
vernment, its Sovereign, and the Capital of the
Empire*, it behoveth Christians to attend to the
admonition and information of their Lord and
Master: "Take heed that no man deceive you;
"be ye not troubled; many false prophets shall
"arise, and deceive many."

The intent of the following Publication is to
excite men to hearken to the voice of Revela-
tion and Reason; to trace the Corsican Tyrant in
prophecy, through the different stages of power;
to identify his person; to shew that his efforts in
aspiring towards universal dominion are vain and
delusive, which will finally terminate in the utter
destruction of the Antichristian Powers, and that
the British Nation, notwithstanding the secret
plottings of its internal enemies, and the boasted
threats of its inveterate foes, will be preserved as
a place of refuge for the people of God, and rise
amidst "the wreck of kingdoms and the crush
of empires," with unrivalled splendour—the
wonder and admiration of the world!

* The following Pamphlets were first published in 1803
and 1804.

Explanation of the Hieroglyphic.

The two figures bringing the Imperial Crown to Bonaparte, represent, in the Persons of a Sansculotte and Friar, the bitter Enemies of Aristocracy, and the staunch Supporters of the late Monarchical Government, chained together to the National Machine, and reduced to the most abject State of Slavery by the Influence of the Military, whose congratulatory Address Bonaparte has received at the Hand of an Officer, whom he has introduced into his Secret Chamber to receive Instructions. Spain, Austria and Prussia, are represented paying their Homage to the Gallic Emperor, whilst the Russian Eagle is set forth menacing his destruction, and the Patron of Liberty, seated on a rock, supported by British valour, preserving her standard unsullied on its impregnable fortress in defiance to the Tyrant's power. The Labels issuing out of the Mouths of the Kings were intended to shew the artifices which would be made use of to detach them from pursuing their real interests at the most critical period, which would terminate in the destruction of their independence; expose them and their respective territories to Bonaparte's depredations*, whose Empire has been raised, is supported, and will be continued only by intrigue and deception, war, rapine and assasination, which are represented by the Pictures in his Secret Chamber; the Plans on the table, Satan by whom he is influenced, being under it, and the Assassin behind the Kings watching the Tyrant's signal for him to strike the deadly blow. The Batavian Flag with the Cap of Liberty over it, holds forth Holland as a Mirror to those of the Nations into whose hands the Picture may fall, to remind them of the nature of French Liberty; the little faith that is to be placed on Bonaparte's most solemn protestations; the treatment they may expect from him were they under his power; and the advantages they would obtain by being united to his Empire. The Demons hovering over the Imperial Crown denote Five Years of Destruction, commencing from Bonaparte's assuming the Imperial Dignity, during which period he will overrun and ravage the greater part of the Continent of Europe, be the means of nearly depopulating Turkey, and finally be slain with the Sword on the land of Palestina, in the year 1809, "be cast out as an abominable Branch, and be left as Dung to rot on the Face of the Earth;" and like a Meteor that only blazes awhile, the gigantic Power of France will then fall to rise no more.

* See also the enlarged edition of the "Prophetic Mirror", p. 26, 33, 44, 41 and 42.

Bonaparte Emperor of the French,

&c. &c.

THEY that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?—*Isaiah xiv. 16.*

IF we take a circumspective view of the 13th and 14th chapters of *Isaiah*, denominated the burden of Babylon, which *Isaiah* the son of *Amos* saw, and compare it with the circumstances that attended the conquest of Babylon, and the dissolution of the Chaldean empire by *Cyrus* and *Darius*, kings of the Medes and Persians, it will, on mature deliberation, appear obvious, that Babylon, literally considered, and the death of *Belteshazzar*, could not be alluded to by the allegory, and of course that the prophecy was not then accomplished.

It is said, Chap. xiii. 9, and five following verses: “Behold, the day of the Lord cometh,
“cruel, both with wrath and fierce anger, to lay
“the land desolate; and he shall destroy the sin-
“ners thereof out of it. For the stars of heaven
“and the constellations thereof shall not give
“their light: the sun shall be darkened in his
“going forth, and the moon shall not cause her
“light to shine. And I will punish the world
“for their evil, and the wicked for their iniquity;
“and I will cause the arrogancy of the proud to
“cease, and will lay low the haughtiness of the

“ terrible.” By whom was this great work to be
 accomplished? Ver 3d. “ I have commanded
 “ my sanctified ones, I have also called my
 “ mighty ones for mine anger, even them that
 “ rejoice in my highness. Ver. 13. Therefore I
 “ will shake the heavens, and the earth shall re-
 “ move out of her place, in the wrath of the Lord
 “ of hosts, and in the day of his fierce anger.
 “ Ver. 14. And it shall be as the chased roe, and
 “ as a sheep that no man taketh up: they shall
 “ every man turn to his own people, and flee every
 “ one into his own land. Ver. 15. Every one
 “ that is found shall be thrust through; and every
 “ one that is joined unto them shall fall by the
 “ sword. Ver. 16. Their children also shall be
 “ dashed to pieces before their eyes; their houses
 “ shall be spoiled, and their wives ravished. Ver.
 “ 17. Behold, I will stir up the Medes against
 “ them, which shall not regard silver; and as for
 “ gold, they shall not delight in it. Ver. 18.
 “ Their bows also shall dash the young men to
 “ pieces; and they shall have no pity on the fruit
 “ of the womb; their eye shall not spare chil-
 “ dren.”

The Medes and Persians cannot literally be
 considered God's sanctified ones that delighted in
 his highness, as they were Idolators and hea-
 thens; or be said not to regard silver nor delight
 in gold; nor that they did dash the young men
 of Babylon in pieces, had no pity on the fruit of
 the womb, and spared not children; for when
 Cyrus first defeated the Chaldeans on the fron-
 tiers of Assyria, it is recorded in history, that
 he gave all his “ prisoners their liberty, to get
 “ home to their own country, without im-
 “ posing any other conditions on them than that
 “ they and their countrymen should deliver up
 “ their arms, and engage no more in war; Cy-

“rus taking upon him to defend them against
 “their enemies, and to put them into a con-
 “dition of cultivating their lands with entire
 “security.”

Again, ver. 19, “Babylon, the glory of the
 “kingdoms, the beauty of the Chaldees’ ex-
 “cellency, shall be as when God overthrew Sodom
 “and Gomorrah. Ver. 20, It shall never be in-
 “habited, neither shall it be dwelt in from ge-
 “neration to generation.”

Babylon met with no particular visitation from God, but the fate of all sublunary things, a regular dissolution; for though Xerxes demolished the tower in which the temple stood for its excessive wealth, Babylon remained a great and populous city for several generations, until the reign of the Macedonian king, Selucia Neckar, who built Selucia in its environs, and peopled it with five hundred thousand persons, drawn from Babylon; after which it declined for several ages, until the people of that country were at a loss to tell where it stood. The fall of the Chaldean Monarchy could not be alluded to by the Prophecy under consideration, for Babylon was taken with the loss of very few individuals. Nor were there any extraordinary acts of cruelty exercised on its inhabitants; such as are the natural consequences of a city being taken by storm as described in the Prophecy before us; for Cyrus, by drying up the river Euphrates, penetrated into the heart of the city without opposition, when they were engaged in rioting, drunkenness and debauchery, surprized the guards in the capital, and killed the king. Those about him were then put to flight; the rest submitted, and Babylon became the seat of the Media Persian empire.

It is said of the King of Babylon, alluded to

by the prophecy, Chap. xiv. 24, "The Lord of
 " hosts hath sworn, saying, Surely as I have
 " thought, so shall it come to pass; and as I have
 " purposed, so shall it stand. Ver. 25. That I
 " will break the Assyrian in my land, and upon
 " my mountains tread him underfoot:" (in al-
 lusion to Palestina) "then shall his yoke depart
 " from off them, (those he oppressed), and his
 " burden depart from off their shoulders."

The individual alluded to, under the denomi-
 nation of Lucifer, the son of the morning, is re-
 presented in the prophecy, ver. 12, as having
 weakened the nations; and ver. 13, saying in
 his heart, "I will exalt my throne above the
 " stars of God: I will sit also upon the mount
 " of the congregation, in the side of the north.
 " Ver. 14. I will ascend above the heights of
 " the clouds; I will be like the most High."
 In allusion to his aspiring after an universal
 dominion which he was not to obtain. Ver.
 15. "Thou shalt be brought down to hell, to
 " the sides of the pit."

As Evil-merodach, Nebuchadnezzar's son,
 reigned only two years, which was spent in sloth;
 and his grandson succeeded him to the Baby-
 lonian empire, whose extent, according to Dan.
 ii. 38, was to where the children of men, the
 beasts of the field, and the fowls of heaven dwell;
 and according to chap. iv. 22, the greatness of
 its dominion reached even to the end of the
 earth: it is obvious, therefore, that Belteshazzar,
 according to these assertions, was the Monarch
 of the then known world, and could not be re-
 presented by Lucifer, who is described as as-
 piring after an universal dominion; so also from
 the general consent of profane history, as Bel-
 teshazzar was engaged in no other wars but that
 against the Medes and Persians, who formed a

conspiracy against the Babylonian empire ; and being slain in the gates of his palace, instead of the land of Palestina, he could not be the Lucifer alluded to by the prophecy. Again, when Cyrus entered Assyria, he found the country well peopled and in a high state of cultivation, adorned with many sumptuous buildings, and enriched by commerce ; therefore it could not be said, with propriety, that Belteshazzar destroyed his land, slayed his people, made the world as a wilderness, and destroyed the cities thereof, according to ver. 17 and 20. Nor that he opened not the house of his prisoners ; for the greater part of the captive Jews, in the Babylonian empire, were either raised to places of eminence, or had great possessions ; so as, that when Cyrus issued a proclamation for their restoration, not above one tenth part returned to Jerusalem.

The restoration of the Jews, alluded to in the first and second verses of the 14th chapter, cannot be that which succeeded the Babylonish captivity, for it is positively asserted, that when it shall be accomplished, and the Lord shall have set them in their land, and given them rest from their sorrows, and from their fears, and from their hard bondage, “ Strangers shall be joined with
 “ them, and they shall cleave to the house of
 “ Jacob ; and the people shall take them, and
 “ bring them to their place : and the house of
 “ Israel shall possess them in the land of the
 “ Lord for servants and handmaids : and they
 “ shall take them captives, whose captives they
 “ were ; and they shall rule over their oppress-
 “ ors.” Then it is said, ver. 4, “ Thou (the
 “ Jewish nation) shall take up this proverb
 “ against the King of Babylon, and say, How
 “ HATH THE OPPRESSOR CEASED ! the Golden
 “ city (or exactress of gold) ceased !” The re-
 storation of the Jews from the Babylonish cap-

tivity, was not attended with the circumstances recited in the above prophecy ; for, from the rebuilding the temple to its completion, and the rebuilding the walls of Jerusalem, they were continually opposed and harrassed by their enemies ; and according to Nehemiah, “ Half wrought in the work : the other half held both the spear, the shield, the bow and the har- binger ; and the builders had every one his sword girded on his side.” Which period of their prosperity was of a very short duration, for in the reign of Artaxerxes Mnemon, they again lost their liberties, and the temple was defiled by the Persians.

To make the Prophecies in the Old and New Testament agree with each other, respecting Babylon, it will be necessary to consider them in a two-fold point of view ; literally and figuratively ; as not only relative to the seat of the Chaldean empire, but also the heathen and anti-christian powers and the whole mass of error, idolatry and superstition.

The prophecy under consideration evidently alludes to some prince at the head of an idolatrous and powerful nation, who should arise in the latter ages of the world with great power, and as prophesied of by Ezekiel, chap. xxxviii. 9. “ Would ascend and come like a storm, and be like a cloud to cover the land.” As Bonaparte, at the head of the French nation, established his empire by tyranny and oppression, has involved Europe in all the horrors of war, nearly overrun the Continent, concentrated the antichristian powers into a body, and is endeavouring to subjugate the nations and extend his dominions universally over the whole earth, I shall, in order to prove he is alluded to by the prophecy, without further introduction, consider him under the characters represented of Lucifer, in the

fourth, fifth, and sixth verses of the chapter, under consideration, viz*.

As king of the anti-christian powers, or mystical Babylon.

As an oppressor and exacter of gold.

As the staff of the wicked, and sceptre of the rulers.

As he who smote the people in wrath with a continual stroke; he that ruled the nations in anger.

That Bonaparte is alluded to in Rev. ix. and xiii. under the appellation of Abaddon and Apollyon, the angel of the bottomless pit, the king of the locusts, the beast with two horns and head of the anti-christian powers, I have sufficiently proved in a former publication, entitled “The Prophetic Mirror;” and that he is the head of that false and persecuting church, the church of Rome. His conduct respecting the Republics of Genoa, Venice, and Helvetia, which in a time of peace he invaded, conquered, and ruined, by the heavy contributions he levied on them; the enormous sums he extorted from the Duke of Modena, with whom the French were not at war; his plundering of Lodi, Milan, Pavia, Pazzigi-

* Though some individuals may censure me for deviating from a general received opinion, and making Bonaparte the subject of Prophecy: they would see the propriety of my allusions if they did but recollect that he is not only the head of the Roman Catholic powers, but the most conspicuous Monarch that ever reigned; that the world is entering into its seven thousand years, and time of the end the period prophesied of Psalm xi. 6. Rev. xvi. 19—21. Dan. xii. 9. Rev. ix. 15—18. x. 7. xix. 17—21. when God will cleanse the earth by the destruction of the wicked, with war, pestilence, and famine; when the mysteries contained in the Scriptures will be fully disclosed; and when the denunciations of God’s judgments will be accomplished on the powers of Antichrist.—*See the Important Period: and the Prophetic Mirror, p. 20—31.*

thone, Cremona, Parma, the whole of Lombardy ; Italy, Malta, and Egypt : his extorting such amazing sums from Spain, Portugal, Holland, and the Neutral Powers ; and his revolutionizing the German Empire, and draining it of its specie by an arbitrary and despotic power, fully justifies the propriety of Bonaparte being alluded to by the prophecy under the appellation of an oppressor and exacter of gold.

Again. It is notorious, that in the year 1795, previous to Bonaparte's appointment by Barras, to the command of the army of Italy, that the men were in the most deplorable condition, being nearly destitute of ammunition and cloaths, their provisions short, and in a state of mutiny ; and that the rulers of the republic were nearly sunk into a state of despair ; at which period, the different factions at Paris made a desperate effort by taking up arms against the Convention, to regain their liberty, and in which they had nearly succeeded, as the troops of the line refused to obey the command of Barras, and fire on their fellow citizens. But Bonaparte steps forward ; the streets of Paris, the churches and altars are streaming with blood, the voice of liberty is silenced, and the Convention established in their authority. It was him that raised the army of Italy from their abject situation, and led them forth to defeat the powers that opposed them. It was him that spread terror and devastation over the continent of Europe. It was him that deluged Egypt with blood, that defeated the armies of Russia and Austria that opposed his views of aggrandizement, and brought the French nation to their greatness of power ; and it is him, who like a robber at the head of a lawless banditti, is threatening to devote the whole of the British nation to the plunder and ferocity of his sol-

diers ; and those that are found under arms to immediate death.

Urged on with these views, the armies of France are not only watching for a favourable opportunity to invade our coasts, but they are looking up to their sanguinary chief to lead them forth to riot in new scenes of rapine and blood ; he therefore may be said to be the staff of the wicked and sceptre of the rulers.

Again, if we view Bonaparte emerging from obscurity, and trace him through every stage of power, it will appear obvious, that he has “ smote
“ the people in wrath with a continual stroke,
“ and ruled the nations in anger.” Witness the massacre of the royalists at Toulon, and the inhabitants of Paris, on the 4th of October, 1795, both of which he executed with the most wanton barbarity ; his ordering the whole of the municipality of Milan to be shot ; his setting fire to the village of Benasco, and putting every one of the inhabitants to death ; his massacring those of Mari, Fermo and Macegara, besides the many acts of cruelty he committed in Italy and Germany ; his basely storming the defenceless town of Alexandria, without summoning it to surrender, and putting nearly the whole of the inhabitants to the sword, and those of the villages that opposed his power ; his massacre of 6,000 Turks in the Mosques at Cairo, 3,800 prisoners at Jaffa, and his poisoning 500 of his sick and wounded soldiers, together with the series of tyranny and oppression he exerciseth over the nations that have submitted to his authority, evidently demonstrates the propriety of considering Bonaparte alluded to by Isaiah, under the appellation of Lucifer, who has been suffered to accumulate power, “ in order to punish the world for their evil, and the wicked for their iniquity ;

“ that made the earth to tremble, that did shake
 “ kingdoms.”

Habakkuk, speaking of a tyrant that would arise up in the latter ages of the world, to gather unto him all nations, and heap unto him all people, pourtrayeth the Corsican chief in the most striking colours*. Chap. ii. 5, “ He is a proud
 “ man, neither keepeth at home ; who enlargeth
 “ his desire as hell, and is as death, and cannot
 “ be satisfied. Ver. 9. *Who* coveteth an evil co-
 “ vetousness to his house, that he may set his
 “ nest on high ; that he may be delivered from
 “ the power of evil.” The prophet also foretels his short reign, and his sudden and unexpected destruction. Ver. 6. “ Shall not all these (the
 “ nations he plundered) take up a parable against
 “ him, and a taunting Proverb, and say, *Ho,*

* Most of the writers on Prophecy have limited their explanations of the greater part of the allegories contained in the prophecies of Habakkuk to the Jewish captivity, their restoration, the death of Belteshazzar, and the dissolution of the Babylonish empire; which appears to me to be very erroneous. Belteshazar was no warrior; he obtained his wealth and great power by patrimony; and his vices were not such as described in this Prophecy, except debauchery and drunkenness. So also on mature deliberation it may easily be perceived that the circumstances recited in the following chapter cannot in any manner be applicable to what preceded the establishment of the Media Persian Monarchy, and the restoration of the Jews, but what is prophesied of in various parts of the sacred records, as taking place when God shall cleanse the earth by his judgments, previous to the commencement of the Millennium; and it is declared, ver. 3, “ That the vision is yet for an appointed time,” which is described in the 5th and following verses, namely, when an individual should covet an evil covetousness to his house, “ increase that which is not his;” lade himself with riches as with thick clay; gather unto himself and spoil many nations; involve the earth in war so that the people shall, as it were, labour in the very fire, and weary themselves; and who would establish his empire by blood. At the termination of which, ver. 14. “ The earth shall be filled with the knowledge of the glory of the Lord;” which has not yet been accomplished.

“ *Ho*, to him that increaseth that which is not
 “ his; *HOW LONG?* and to him that ladeth him-
 “ self with thick clay, Ver. 7. Shall they not rise
 “ up suddenly that shall bite thee, and awake
 “ that shall vex thee, and thou shall be for
 “ booties unto them? Ver. 8. Because thou hast
 “ spoiled many nations, all the remnant of the
 “ people shall spoil thee; because of men’s blood;
 “ and for the violence of the land, of the city,
 “ and of all that dwell therein.”

Bonaparte, from his first introduction into
 power, has been hurried on by his inordinate
 ambition to projects of aggrandizements, rapine,
 and blood; and notwithstanding the vast exten-
 tion of territory he possesses, his accumulation
 of power, and the great honours that have been
 conferred on him, they have administered no
 consolation to his turbulent passions, but rather
 increased them, and given fresh energy to his
 pursuits after universal empire; which hitherto
 have not suffered him to rest, nor the nations
 contiguous to his territories to remain in peace.
 Has he not coveted an evil covetousness to his
 house, by assuming the Imperial dignity, and
 making it hereditary in his family? and may it
 not be said of him, that he has set his nest on
 high, that he may be delivered from the power
 of evil, by assigning to his relatives those king-
 doms, principalities, and governments, of which
 his empire is composed; by placing his crea-
 tures on the strong holds that surround his do-
 minions; and by creating a multiplicity of kings
 dependent on the empire of France for their sup-
 port and existence, in order to gain a ballance of
 power. Ver. 10. “ Thou hast consulted shame
 “ to thy house, by cutting of many people, and
 “ hast sinned against thy soul.” Ver. 16.
 “ The cup of the Lord’s right hand shall be

“ turned unto thee, and shameful spewing shall
 “ be on thy glory.”

In the 2d verse of the chapter under consideration, it is said, “ Prepare slaughter for his
 “ children, for the iniquity of their fathers,
 “ that they do not rise nor possess the land, nor
 “ fill the face of the world with cities ; for I will
 “ rise up against them saith the Lord of Hosts,
 “ and cut off from Babylon the name and rem-
 “ nant and son and nephew, saith the Lord.”
 Then the whole earth will be at rest and quiet :
 they will break “ forth into singing (ver. 8) say-
 “ ing, *since thou art laid down no feller is come*
 “ *up against us.* ver. 9. Hell from beneath is
 “ moved for thee to meet thee at thy coming ; it
 “ stirreth up the dead for thee, even all the chief
 “ ones of the earth ; it hath raised up from
 “ THEIR THRONES ALL THE KINGS OF THE NA-
 “ TIONS. (ver. 29) Rejoice not thou whole Pa-
 “ lestina, because the rod of him that smote thee
 “ is broken ; for out of the serpent’s root shall
 “ come forth a cockatrice, and his fruit shall be
 “ a fiery flying serpent. (ver. 31) Howl, O
 “ gate ; cry, O city ; thou, whole Palestina, art
 “ dissolved : for there shall come from the north
 “ a smoke, and none shall be alone in his ap-
 “ pointed times.”

This passage represents under various figures, hieroglyphics, and similitudes, the revolutions that have alternately succeeded each other in the promised land, from the time of Joshua to the present period, and not only alludes to what has been accomplished by the establishment of Bonaparte’s empire, but what will take place at its dissolution.

The Babylonians, I presume, are evidently considered in Ver. 29. as the nation that broke the rod, that first smote Palestina, by their

destroying the political existence of the Jews, and carrying them into captivity.

The serpent's root and serpent, I conceive, have an immediate reference to Cyrus, and Alexander the Great, as they may be said to have possessed the wisdom of the serpent; for the former through art and policy gained the conquest of Babylon, and the latter, by introducing a new system of war and military discipline among his soldiers, defeated the vast army of Darius, in the plains of Issus, and extended his empire over the greater part of the east.

The cockatrice may be supposed to represent the Roman empire, which succeeded that of the Grecians; for the Romans sprung up as a cockatrice contrary to nature, that is, not according to the general and progressive rise of kingdoms and empires, the increase of population and power; but from the assembling of a banditti of robbers, that ravaged the neighbouring countries, and had recourse to rapine for the continuance of their posterity. By annexing the kingdoms to their empire which submitted to their arms, they increased their power; and by treating those that opposed them with the most rigid barbarity, they struck terror through the earth, and extended their empire nearly over the then known world.

The fiery flying serpent appears to me to allude to the Turkish and Saracen empire, which superseded the Romans, for as fiery serpents they nearly depopulated Asia, carried terror and devastation wherever they shaped their course, and nearly destroyed one half of the inhabitants of Europe.

Again, Palestina being that part of Turkey, which formerly was in the possession of the Jews,

who were used as a rod to smite the Canaanites, and depopulate the country, the dissolving of Palestina may therefore be supposed to have an allusion to the wresting of Palestina from the Turkish government, and the dissolution of that empire. It is said of the destruction of the Turkish empire, Ezekiel xxxvi. 2. " Thus
 " saith the Lord God ; because the enemy hath
 " said against you, (the mountains of Israel)
 " Aha ! even the ancient high places are our's
 " in possession : ver. 5. Therefore thus saith
 " the Lord God ; surely in the fire of my jea-
 " lousy have I spoken against the residue of the
 " heathen, and against all Idumea, which have
 " appointed my land into their possession." ver. viii. " But ye, O mountains of Israel, ye
 " shall shoot forth your branches, and yield
 " your fruit to my people of Israel ; for they
 " are at hand to come." So also Isaiah xxxiv. 5.
 " My sword shall be bathed in heaven : behold,
 " it shall come down upon Idumea, and upon
 " the people of my curse, to judgment." Bonaparte also being considered in the chapter before us under the appellation of Lucifer, (the day star) or son of the morning, it is equally obvious according to the 9th, 11th, 16th, 19th, 20th, and 21st verses, notwithstanding he may make the earth to tremble, and shake kingdoms ; he will be cast out as an abominable branch, his carcase be trodden under foot and his empire dissolved, ver. xxii. " I will rise up
 " against them, (those under his influence)
 " saith the Lord of Hosts, and cut off from
 " *mystical* Babylon the name and remnant and
 " son and nephew, saith the Lord."

The prophecies of Ezekiel respecting Gog are also, I conceive, to be considered as relative

to Bonaparte; for it is evident, according to ver. 8th. of chap. xxxviii. and ver. 21. of chap. xxxix. they have a reference to the latter years when God would set his glory among the heathen, and they should see his judgment that he has executed, and his hand that he has layed upon them: And it is universally acknowledged by historians, that in the time of Ezekiel there was no such a prince as Gog in existence, the chief prince of Meshech and Tubal, nor has there ever been a prince of any nation whatever, who fully answers the description given of Gog.

Some commentators have supposed Cambyses, the son of Cyrus and Antiochus Epiphanes, to be represented by Gog, on account of their cruelty, impiety, insatiable covetousness, and indignation against the Jews; others are of opinion the prophecy relates to the persecutions of the Gentiles against the Christians, and the irruptions of the Goths and other barbarous nations into the Roman empire; and some assert that it is descriptive of the ravages which the Turks made in Asia, and the oppressions which, in the latter days, Antichrist would bring upon the true professors of our most holy religion.

The prophecy respecting Gog cannot allude to Cambyses, nor to Antiochus Epiphanes, on account of their wars and barbarities; nor to their persecuting the Jews; as Smerdis, the successor of the former, and Antiochus Eupater, the successor of the latter, possessed in a great measure the same dispositions, and were equally the Jews' inveterate enemies, and harassed them as much as ever; but when Gog shall have been destroyed, it is said, ver. 9. "They that dwell
" in the cities of Israel shall go forth, and set
" on fire and burn the weapons, both the shields
" and the bucklers, the bows and the arrows,

“ and the hand staves, and the spears, and
 “ they shall burn them with fire seven years ;
 “ ver. 10. so that they shall take no wood out
 “ of the field, neither cut down any out of the
 “ forests ; for they shall burn the weapons with
 “ fire, and they shall spoil those that spoiled
 “ them ; and rob those that robbed them, saith
 “ the Lord God,” so also at the same period,
 ver. 6. “ I (the Lord God) will send a fire
 “ on Magog*, and among them that dwell
 “ carelessly in the isles : and they shall know
 “ that I am the Lord.” Ver. 7. “ So will I
 “ make my holy name known in the midst of
 “ my people Israel, and I will not let them pol-
 “ lute my holy name any more.” Which pro-
 phecies have not hitherto been accomplished ;
 for the Jews, as a nation and people, remain
 under the judgments of God, for their trans-
 gressions, and are, politically considered, a dead
 body. There are many heathen nations, now
 in existence, who have ever been, respecting the
 knowledge of the Lord, in gross darkness ; and
 also multitudes living carelessly, not only in the
 remote parts of the earth, but among the civi-
 lized nations of Europe, who, according to
 Romans i. 28. “ As they did not like to retain
 God in their knowledge, God (hath given) over to
 “ a reprobate mind, to do those things which are
 “ not convenient, ver. 29. being filled with all
 “ unrighteousness, fornication and wickedness ;
 “ ver. 32. who, knowing the judgment of God,
 “ that they which commit such things are
 “ worthy of death, not only do the same, but
 “ have pleasure in them that do them.” The
 death of Cambyzes and Antiochus Epiphanes
 do not agree with the dissolution of Gog,

* Magog appears to me to have a reference to the Greek
 Church, which includes the whole of the Russian Empire,

for the former died in the town of Ecbatana, at the foot of Mount Carmel, on his return from Egypt, instead of the open field, according to ver. 5. Ezekiel. xxxix. and the latter in the town of Taba, on the confines of Persia and Babylon, instead of the mountains of Israel, according to ver. 4.

However commentators may have differed in their opinions concerning the particular application of the prophecy respecting Gog, yet they agree in general that Gog is a fictitious name, and alludes to some prince at the head of a great and powerful nation, who should arise in the latter ages of the world. As hitherto, there has been no prince that answers to the description given of Gog, it therefore cannot but appear obvious to every reasonable being, who will give it the least consideration, that the prophecy respecting Gog has not been fully accomplished.

If the prophecies relating to the beast, with two horns like a lamb, Rev. xiii. and those of Lucifer and Gog, Isaiah. xiv. and Ezekiel xxxviii. are considered as alluding to one and the same individual, the circumstances recited in those prophecies will point out Bonaparte's complete portrait, by describing his ingress, character, situation and progress; and I doubt not but his fall in the year 1809, on the land of Palestina, will demonstrate that my conjectures were founded on the unerring dictates of truth. I have endeavoured to prove in a former publication, entitled the Prophetic Mirror, that he is considered in Rev. xvi. 13. under a threefold allusion, namely, the dragon, the beast, and the false prophet, who is to gather the kings of the earth, and of the whole world, to the battle of that great day of God Almighty, which is to take place on the destruction of Gog; and re-

presented by Joel, chap. iii. 9th to the 17th verse. I have also shewn that the beasts horns denote Bonaparte's civil and ecclesiastical power, which have been continually encreasing; and that by the beast arising out of the earth, it is clearly intimated that he was to spring from among the lower classes of the people, and obtain the sovereign power by usurpation; for beasts, in prophetic language, not only represent nations, but the individuals in whom the government thereof is centered.

Bonaparte's character, under the appellation of Lucifer, is that of an oppressive, wicked, cruel, avaricious, proud and ambitious tyrant, who should involve the whole world in war, make the earth to tremble, and shake kingdoms. St. John, in allusion to his military exploits, saith Rev. xiii. 13. "He doth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men, ver. 14. and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Fire, in prophecy, is an emblematical representation of war (see Numbers, xxi. 28.) by which Bonaparte has raised the French Nation to its greatness of power, and obliged the nations of the earth to acknowledge his authority, which has in a great measure fulfilled this prophecy. His having "power to give life unto the image of the beast, that the image of the beast, should both speak and cause that as many as would not worship the image of the beast should be killed,*" ver. 15, has been both literally and figuratively accomplished, in the destruction of individuals, and the political existence of nations. Bonaparte's situation is delineated Ezekiel xxxviii. the head of a great nation, under the appella-

* See Prophetic Mirror, enlarged edit. page 26.

tion of Gog, who should collect a mighty host, in order to ravage, subdue and “ govern the whole earth.” His progress is described, ver. 9, “ Thou shalt ascend and come like a storm, “ thou shalt be like a cloud to cover the land, “ thou and all thy bands, and many people with “ thee.”

Like a mighty tempest the armies of France, under Bonaparte, rushed forth on the continent of Europe, ravaged Italy, Malta and Egypt, they have also overrun the greater part of Germany, and not only are threatening to extend themselves over our peaceful abodes, but with unremitting fury to spread desolation over the earth. Joel, I conceive, in allusion to the present period says, chap. ii. 1, 2. “ Blow ye “ the trumpet in Zion, and sound an alarm in “ my holy mountain—for the day of the Lord “ cometh, for it is nigh at hand. Ver. 2. “ A day of darkness and of gloominess, a day “ of clouds and of thick darkness; as the “ morning spread upon the mountains; a great “ people and a strong; there hath not been “ ever the like, neither shall be any more after “ it, even to the years of many generations. “ Ver. 3. A fire devoureth before them, and be- “ hind them a flame burneth: the land is as “ the garden of Eden before them, and behind “ them a desolate wilderness; yea, and nothing “ shall escape them*.” Daniel also states,

** Extract of a Letter from the Rev. Mr. Bauer, Minister of Gottingen and Albed, near Ulm in Suabia, respecting the ravages the French have already committed in Germany, and the distresses of the inhabitants, dated Gottingen, July 18, 1806.*

“ Immediately after the breaking out of hostilities, numerous bodies of Austrian troops entered the country, lived at the expence of the inhabitants, made considerable requisitions, and committed also some excesses. But all this was trivial, in comparison with what we had to endure from the French

chap. xii. 1, " that it should be a time of trouble, such as never was since there was a na-

armies. To them it was an easy matter, in the space of six days (from the 14th to the 19th of October) to reduce two flourishing places to the extreme of misery, and to commit devastations, the effects of which will be visible to succeeding generations. On the 14th of October the fortress of Elchingen, which is situated upon a high hill, was stormed by the French. The fight lasted six hours, cost 3000 men of both parties their lives, and was the signal to our destruction. The exhausted victors refreshed themselves in Gottingen from the fatigues of the day; ate, drank, maltreated the terrified inhabitants; plundered, and committed excesses of every kind. Close to the most unbridled licentiousness, was seen the most unbounded misery; for some hundreds of wounded persons had crawled or been dragged into the hovels of distress, where they implored that aid which no one could give them. There was *no physician, no hospital, no medical assistance to be found*: where any one lay, there he was obliged to lie, and might think himself fortunate, if a draught of water or a potatoe was given him. Many died who might easily have been saved, if any thing could have been done for their assistance. But the soldiers were glad when they could find any thing for themselves, and left their mutilated comrades to their fate. These scenes of horror must have affected the heart even of the most insensible spectator.

In the evening of this dreadful day, Marshal Ney entered Gottingen with 15,000 men, and General Mortier occupied Albed with the like number; and both left it to their troops to procure provisions where they could find them. There was now no end of slaughtering, baking, boiling, roasting; every thing eatable that they could lay their hands upon was devoured. While the soldiers were ransacking the most private corners of the houses, they found all the goods which the poor inhabitants had concealed; their money, linen, cloathes, beds, and other household furniture, most of which they either carried away with them, or wantonly destroyed. Heart-breaking were the lamentations of the aged and infirm, of the sick, the children and infants at the breast, who were destitute of shelter and nourishment, and filled the air with their cries. I did all that was in my power to prevent the extremity of misery, and at least, protected my poor congregation from mutilation and death, which appeared in every menacing form, as the soldiers were continually demanding what was no where to be procured. The generals, staff-officers, adjutants, &c. who took up their quarters in my house, to the number of at least 100, would have been satisfied if I could have set wine,

"tion, even to that same time:" and in the 20th verse of Ezekiel xxxviii. the commotions

flesh-meat, and bread before them; but as I could give them nothing but soup, potatoes, and water, I was obliged to suffer many indignities, until they learnt to content themselves with this homely fare. Repose was not to be thought of under these circumstances; when, every minute, an alarm of fire was given, and it was scarcely possible to prevent every house in the place from being reduced to ashes. At length, however, the night of horror was past, but not our misery. Marshal Ney, it is true, marched his troops away from Gottingen; but, not long after he had left us, General Oudinot came in his place, *with his 15000 famous grenadiers*, who perhaps may be very brave men, but whom we have known in no other capacity than that of the destroyers of our own temporal welfare. For, if *before* it had already been extremely difficult for the troops to find a subsistence, it was *now* next to impossible to satisfy such a number of soldiers exhausted with hunger. But what cannot a man eat who is in danger of perishing with famine? Every thing that was in any degree eatable was now searched out: and what *formerly* would have been rejected as *too nauseous to be eaten*, was *now* in request as a *delicacy*. As for any assistance to be obtained from other villages, nothing of the kind was to be thought of: before us lay the blockaded city of Ulm, behind us the Archduke Ferdinand with about 6000 men, who were cut off from the town; to the left, in the fortress of Elchingen, the Emperor Napoleon and Prince Murat with their immense hosts, and to the right, at Albed, was stationed General Mortier with his division:—In short, there was nothing to be seen but the skies and armies, nor was any thing to be heard but the roar of cannon, and the cries of suffering humanity.

Now we first saw the whole extent of our misery. The houses were converted into dens fit only for wild beasts; and every where necessity or wantonness had committed the most dreadful devastations. Whilst I in memory retrace these scenes of horror, I feel that all I have hitherto written can convey but a faint idea of what we actually suffered. The particular instances of maltreatment, violence, and extremity of distress, were so numerous, that to detail them would fill a volume. Believe me, honored generous friends of mankind, we have suffered an infinite deal; and our distress is extremely great. Requisitions and contributions, it is true could no longer be levied upon us, because we had nothing left to give: but every morsel of bread given or lent to us we are still obliged daily to divide with the soldiers: for, during the four last months, we have not been one hour without troops quartered upon us.

that seemingly are about to take place, are described as a terrible convulsion of nature, “ The
 “ fishes of the sea, and the fowls of the heaven,
 “ and the beasts of the field, and all creeping
 “ things that creep upon the earth, and all the
 “ men that are upon the face of the earth shall
 “ shake at my presence, and the mountains
 “ shall be thrown down, and the steep places

Every father of a family, who scarcely knows how to procure bread for his children, must give up the greater part of what he has begged or borrowed to the soldiers, so that we seem, as it were, to be *consuming at a slow fire*. And what renders our prospect with regard to the future the more gloomy, is the unfavorable appearance of the approaching harvest. For want of horses, the ground could not be properly cultivated; much was laid waste by the troops encamped upon it; and, unless Providence interferes in our behalf, our distresses must every day increase. Under these circumstances it is an infinite consolation to us to receive assistance from benevolent Christians, for without this assistance we were lost. Accept, therefore, our most heartfelt thanks for the liberal donation you have sent us; and may God grant the fervent prayers which arise to him in your behalf, from widows and orphans, from the sick and the aged. It elevates my whole soul to think that at such a distance from us, some generous-minded persons live, who cast an eye of pity upon our unfortunate situation, and extend their hands to our relief. If I may be permitted, without the imputation of presumption, after the considerable assistance with which you have favored us, to appeal again to your goodness, I still recommend my impoverished congregations to your further benevolent considerations. Few have suffered what they have suffered; few are so much in want of assistance, and I am happy in being able to add, that they are worthy people, who well deserve to be assisted. None of us has lost his life by actual violence; but *many have sunk into their graves in consequence of the distresses which they have suffered*; and many are so reduced in their domestic circumstances that nothing but active aid can save them from complete ruin. God reward you, worthy generous friends to mankind, for all that you have hitherto so liberally done for us, and grant that you may never know experimentally any of the sufferings which we have had to endure. Every one of those, whom you have relieved, wishes you the richest blessing of Heaven, —PEACE,—and with it every real happiness of life.

Signed, SAMUEL BAUER,
 Pastor of Gottingen and Albed.

“ shall fall, and every wall shall fall to the
“ ground.†”

Bonaparte's expedition against Egypt and Syria, is described, ver. 8. “ Thou shalt come
“ into the land that is brought back from the
“ sword, and is gathered out of many people,
“ against the mountains of Israel, which have
“ been *long* waste : but it is brought forth out
“ of the nations.

The population of Turkey, in former years, being chiefly supported by prisoners taken in war, it may literally be said to have been brought back from the sword, and gathered out of many people. An author of no small respectability, in the beginning of the last century, in his description of Turkey, says, “ the Turks are in general personal men, their women beautiful, and of an easy and agreeable shape, which is not to
“ be wondered at, since most of the beauties
“ of Georgia and Circassia are transported thither ; and, upon a moderate computation,
“ slaves taken in their wars amount one year
“ with another to a number not less than
“ 20,000.” Sir Paul Ricaut was of opinion, that “ the preventing slaves been taken and
“ carried into Turkey, would be the means of
“ diminishing the power of the Turks, and in
“ process of time, prove the destruction of
“ that empire,” which is nearly accomplished. It is notorious, that the militia of Turkey were originally composed of male children that had been carried into captivity, and brought up in the seraglios under the most rigid discipline.

The mountains of Israel, *which have been long waste*, (which is what is implied in the original) appears to me to be a very striking description of the state of Palestina since the destruction of

† See Prophetic Mirror, enlarged edit. p. 32.

Jerusalem, it being literally, “*turned from a fruitful land into barrenness, for the wickedness of them who dwell therein.*” For such is the dismal state of this country, at present, that the greater part thereof is not only laid waste, but even where duly manured it is generally observed that the soil is not nearly so fertile as formerly.”*

The mountains of Israel (or Palestina) dwelling safely when Gog should come against them, appears to me to be literally accomplished, by Bonaparte’s defeat at Acre, and the French being obliged to evacuate Egypt. It is said, I conceive, of Bonaparte, under a borrowed appellation, which appears to have a reference to the head of the Romish Church, Daniel. xi. 42. “He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. Ver. 43. “But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.” It is well known that Bonaparte has had a power over the gold and silver, and precious things of Egypt, part of which have been transported to France, and that by usurpation he seized on the civil and ecclesiastical reins of government; since which the blacks of St. Domingo have plundered and ravaged that country, and established themselves into an independent state. The Ethiopians therefore may be said to have been at his steps in following his example.

Bonaparte’s intended invasion of Britain is foretold, Ezekiel xxxviii. ver. 10 “Thus saith the Lord God, it shall also come to pass that at the same time shall things come into thy mind,

* Gordon’s Geographical Grammar, p. 282.

“ and thou shalt think an evil thought. Ver.
 “ 11. and thou shalt say, I will go up to the
 “ land of unwall'd villages, I will go to them
 “ that are at rest, that dwell safely, all of them
 “ dwelling without walls and having neither
 “ bars nor gates.”

It cannot but be obvious to every reasonable and intelligent being, that gives it the least consideration, that the British nation is alluded to in its present situation, by the above prophecy, under the denomination of a land of unwall'd villages, they having, with but few exceptions, neither bars nor gates, and there not being any other nation, or kingdom, or empire, excepting the states of America, that comes under this denomination; so also it is equally evident, that the inhabitants of the British isles have dwelt in safety, whilst the surrounding nations have been involved in all the horrors of war, dearth and pestilence, the rumours of which have only hitherto reached their shores, and in vain have their internal enemies plotted the destruction of their peace and happiness, and in conjunction with foreign foes exerted every effort to cast down the fabric of the constitution, which has weathered out every storm, being the peculiar object of God's providential care; each individual of the British Empire may, in a figurative point of view, be said to be sitting under his vine, and under his fig-tree, enjoying the fruits of his labour. Again, the British nation is described, ver. 12, under the denomination of “ desolate places, that are now inhabited, and the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.” It is notorious, that previous to the invasion of Julius Cæsar, agricul-

ture was little known in Britain; and until after the tenth century, it could not be said to have been in a state of cultivation; that its present inhabitants are composed of a people that have been gathered from out of the nations; and respecting its present state, it is justly esteemed for commerce, riches, and agriculture, the first nation in the world.

The object of Bonaparte's armament is recited, verse 13, "To take a spoil, to take a prey; to carry away silver and gold; to take away cattle and goods, and to take a great spoil." It is a well known fact, that not only the public treasure of Britain, and the properties of individuals, are intended to be devoted to the plunder of the armies of France by their sanguinary chief, but that even a nominal division has already taken place, and is held forth by him as an incitement to stimulate his legions to the desperate attempt of invading Britain: and to fill them with an enthusiastic ardour in the delusive and destructive enterprise.

The opposition Bonaparte has hitherto met with from Britain is also, I conceive, described ver. 13, under borrowed appellations; for the merchants of Sheba and Dedan and Tarshish, and the young lions thereof, saying unto Gog, "Art thou come to take a spoil; hast thou gathered thy company to take a prey," appear to me to have an immediate allusion to the united Lords and Commons of Great Britain and Ireland, arming the nation against Bonaparte, and transacting in Parliament all the weighty concerns of the British empire, whose grandeur, riches and maritime power, have proceeded from commerce and industry, and therefore may, with propriety, be denominated a land of

merchants. And as a lion is not only emblematical of courage, magnanimity and fortitude, but the familiar hieroglyphic of the naval and military forces of Britain, who hitherto have been the only obstacles to retard the progress of the disturber of the peace of Europe, and the means employed to check his ambition, it is reasonable to suppose they are alluded to under the appellation of lions in the prophecy.

The interposition of Providence, and the failure of Bonaparte's expedition, I presume is recited chap. xxxix. 1, 2. "Thus saith the Lord
 "God, behold I am against thee O Gog. And
 "I will turn thee back, and leave but the sixth
 "part of thee;" *or strike thee with six plagues;*
or draw thee back with a hook of six teeth;
 which figurative expressions appear to me to have an allusion to the manner of his intended attack on the British empire, and the order of his defeat. It also seems probable, from his sanguinary disposition, and the great force collected on the sea coasts of France*, that with a view to obtain the favourite object of his ardent desire, he has devoted army after army to destruction.

Again it being said of Gog, "I (God) will cause thee to come up from the north parts," in order to return to his own land, this evidently implies that the local situation of Gog must be to the southward of the land of unwalled villages, the habitation of the merchants of Sheba and Dedan, which he was about to plunder, and agrees with the relative situation of England and France; the former being to the northward of the latter.

An expedition by Bonaparte against Palestina, under the denomination of the mountains

* This Pamphlet was first published in the year 1804.

of Israel, I conceive, is also stated to take place by the prophecy, which would prove his final destruction, ver. 2. "I (that is the Lord God) will bring thee upon the mountains of Israel: ver. 3, 4. And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand, thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee; I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured, ver. 5. Thou shalt fall upon the open field, for I have spoken it, saith the Lord God."

The allegory, contained in the above verses, has evidently an allusion to the defeat of a mighty host, by war and pestilence, or by some extraordinary dispensation of Providence, which I conceive is comprehended under the denominations of the beasts of the field, and the ravenous birds of every sort, which is fully confirmed in the preceding chapter, ver. 21. "I will call for a sword against him (namely Gog) throughout all my holy mountain, saith the Lord God: every man's sword shall be against his brother, ver. 22. And I will plead against him with pestilence, and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." At which period, as previously observed according to ver. 19 and 20, "there shall be a great shaking in the land of Israel, so that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence." So also as recorded in Jeremiah xxv. 30—34,

“ The Lord shall roar from on high, and ut-
 “ ter his voice from his holy habitation; he
 “ shall mightily roar from his habitation; he
 “ shall give a shout, as they that tread the
 “ grapes, against all the inhabitants of the
 “ earth. A noise shall come even to the ends
 “ of the earth; for the Lord hath a controver-
 “ sy with the nations; he will plead with all
 “ flesh; I will give them that are wicked to
 “ the sword, saith the Lord. Thus saith the
 “ Lord of hosts, behold, evil shall go forth from
 “ nation to nation, and a great whirlwind shall
 “ be raised up from the coasts of the earth. And
 “ the slain of the Lord, *the wicked*, shall be at
 “ that day from one end of the earth even unto
 “ the other end of the earth: they shall not be
 “ lamented, neither gathered, nor buried, they
 “ shall be as dung upon the ground.”

As neither sacred nor profane history affords
 us a single instance of an army since that of
 Senacherib's turning their weapons of war
 against each other, and of their being totally
 destroyed by pestilence, or some other particu-
 lar visitation of God; and since the extortion
 and oppression of individuals are now not only
 as great, but greater than ever; the wants of
 the industrious poor more and more increased,
 and their calamities heightened, there exists very
 little philanthropy among men; in general the
 wicked prosper by their iniquities, and say,
 “ Where are the signs of his coming?” These
 denunciations of God's judgments not having
 taken place, all these things, and those pre-
 viously considered, demonstrate, in the most
 unequivocal terms, beyond all contradiction,
 that the greater part of the prophecies respect-
 ing Gog, remains yet to be accomplished; and
 in every point of view they have hitherto been
 applicable to Bonaparte.

Having previously shewn (p. 24) that Bonaparte is alluded to in Daniel xi. 42, under a borrowed appellation, as stretching forth his hand over Egypt, having a power over its gold and silver, and transporting a great part of its treasures to France; that the Lybians and Ethiopians have followed his steps; and according to ver. 44, that he is now going forth with great fury to destroy, and utterly to make away many, so also, I conceive, as stated ver. 45 of the same chapter, he will “plant the tabernacle of his palace, (a magnificent booth) between the seas in the glorious holy mountain*, and (as previously stated) will come to his end and none shall help him.”

Micah iv. 8. “And thou O Tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, **EVEN THE FIRST DOMINION, THE KINGDOM SHALL COME TO THE DAUGHTER OF JERUSALEM.**”

If the figures be considered in the above verse, cited from Micah, and their connection with other parts of prophecy respecting the last days, when “the mountain of the house of the Lord shall be established on the top of the mountains,” and its enemies be totally destroyed, as represented in Ezek. xxxix. 17—21. and Joel iii. 12 to 14. it will appear obvious, that under the appellations of the tower of the flock, and the strong hold of the daughter of Zion, a nation is alluded to in the latter age of the world who should arrest the power of Gog, and accomplish his destruction; for the daughter of Zion, who

* Mount Sinai stands on a kind of peninsula, formed by two arms of the Red Sea, one of which stretches out towards the north, and is called the Gulph of Kolsom; the other towards the east, and is called the Gulph of Elan.

is universally acknowledged to be the church of Christ, is represented in the prophecy as having a horn and hoofs, the emblems of temporal power and dominion; and commanded, verse 13. to "Arise and thresh, for I (that is God,) will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people." As a nation is alluded to by Micah, under the above appellation, and the British nation has not only afforded a refuge to the afflicted, distressed and persecuted people of God, and sheltered men from the iron rod of the oppressor's power, but supported the truths of the gospel, in the latter age, against infidelity and superstition, and where christians have enjoyed an uninterrupted possession of civil and religious liberty, wholly exempt from the horrid clang of arms, the thunders and ravages of war, and sat down under the smiles of divine love to partake of all the privileges and ordinances of the gospel, it therefore may be said to be the tower of Christ's flock, and the stronghold of the daughter of Zion, and appears evidently alluded to by the prophecy.*

From the above considerations, let the inhabitants of this highly favoured isle, not only lift up their hearts in gratitude for blessings re-

* The above passages I have considered at large in a pamphlet entitled "Peace with France and Catholic Emancipation repugnant to the command of God," and it affords me no small gratification that since its publication my assertions contained therein have been in a great measure realized, respecting the successes that would attend our Naval and Military operations, if we obeyed the divine command in continuing hostile to France; and that by our conquests in South America, a great and flattering prospect presents itself to our view for the spread of the gospel, and the extension of our commerce. O that the Lord may raise up faithful men as labourers in his vineyard, who are neither biassed by prejudice, nor party spirit, but make the Scriptures their study, discountenance all frivolous speculations in divinity, and who will be the promoters of virtue and godliness.

ceived, but let every individual emulate each other in the glorious cause in which they are engaged, and with a confidential hope and a humble dependance on God for divine assistance, bid defiance to our inveterate and blasphemous foe; and at the appointed time let us in obedience to the divine command, arise in the name of the Lord of hosts, not only to hurl destruction on the armies of France, that dare invade our sacred shores, but to wrest nations from the Tyrant's oppressive power, and to banish idolatry and superstition, rapine and murder out of the earth, to dispel the dark clouds of ignorance and error from among men, be the means of breaking the shackles of popery and oppression, reinstating nations in their civil and religious liberties, and conveying the glad tidings of the gospel to the remotest parts of the world.

APPEAL TO REASON, &c.

THE present age hath with some propriety been denominated "the age of reason;" for men of science and literature, bursting the shackles of prejudice and erroneous opinions, have sallied forth in the paths of knowledge, and raised many of the arts and sciences nearly to the summit of perfection; they have penetrated into the secret recesses of nature, traversed over the stupendous ocean, ascended into the region of the air, and extended their philosophical researches and conjectures through all the visible parts of the creation: yet, with respect to their eternal concerns, it is much to be lamented, there are many among those who appear to be *wise* and *prudent*, who are in reality so *unwise* and *imprudent* as to deny the truth of divine revelation, and become professed deists and atheists; others, with equal pride and folly, presume to venture their eternal concerns on their pharasaical principles of self-righteousness; while the generality of mankind are so much devoted to the business of the world, or so eagerly engaged in the acquisition of honour and the enjoyment of fancied pleasure, that they have no leisure to study the word of God, or extend a thought beyond the grave: thus prophecy is in a great measure neglected by the generality of men, and received without investigation by numbers who walk in the beaten track of profession, without considering whether the opinions they have imbibed are consistent

with the scriptures, or founded only on the conjectures of men.

Prophecy and miracle, which have been held forth, in every age of the world, as demonstrations of the existence, power and wisdom of God, are also the principal evidences of the divine authority of the Scriptures, which is the great pillar that supports Christianity; for, as prophecy alludes to Christ in the promise that "The seed of the woman shall bruise the serpent's head," so by miracle the promise was fulfilled when the prophecy was accomplished which saith, "A virgin shall conceive and bear a son."

Prophecy, in every point of view, is an address to the rational faculties of men, and deserves attention in every age of the world; and whether we consider it as it relates to the judgments of God on guilty nations, the fulfilment of his promises to his people, or the display of his wisdom in its figurative allusions, it is equally calculated to awaken the attention, improve the mind, reclaim men from error, and lead them to the paths of truth.

The gifts of miracle and prophecy have been the characteristics of many who have received particular commissions from God; Moses and Elisha were endowed with these gifts to establish their authority with the children of Israel; the former when he brought them out of Egypt, and led them forty years in the wilderness; the latter, when they were universally given up to idolatry, in the reign of Ahab, whereby Elisha destroyed the prophets of Baal, and endeavoured to reinstate the worship of God. And as the Old Testament prophets had the power of working miracles, and the Spirit of prophecy given them to support their authority, so, also,

the apostles of Christ had the same evidences to maintain their doctrines, of which there is sufficient testimony in their writings, and those of St. John in the Revelations.

Prophecy may be divided into two parts; viz. plain and allusive; the former comprises such as relates to certain events that were to take place on particular persons or nations, and are easily understood; but, the latter being involved in allegorical representations are not so readily comprehended, as they may be construed to relate to different occurrences, and applied various ways, therefore its allusions are uncertain; one is a demonstration of the power of God in their accomplishment; the other a display of his Omniscience in handing down to future ages the various revolutions that were to take place in the kingdoms and empires of the world, until the end of time, and delineating them in allegorical representations, some of which have evaded the utmost abilities of men, in every age, to trace their fulfilment; in which compositions the prophecies of Daniel abound; but from the contradictions and inconsistencies attached to them by commentators, and the declaration that they are sealed up "until the time of the end," it appears to me evident that they have not been rightly understood, though many men may flatter themselves with the idea of having penetrated into their mysteries, notwithstanding in the interpretations they give us, they introduce the greatest inconsistencies, and destroy the harmony and consistency of the Scriptures.

The Lion and the Bear, in Daniel's vision of the Four Beasts, chap. vii. cannot represent the Chaldeans, and the Medes and Persians, who were then existing on the earth, which

has been the general received opinion, it being positively asserted, ver. 17, that these Beasts represent kings that *should* arise out of the earth. And since the Four Beasts represent governments that were to arise and succeed each other subsequent to the fall of the Chaldean empire, and the end of time concludes the dominion of the Fourth Beast (for it is said, ver. 9, that Daniel beheld until the thrones were cast down, and the Ancient of Days did sit, the judgment was set, and the books were opened); and in ver. 27, there is a period spoken of when the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, which period hath not yet arrived; therefore the Fourth Beast cannot with propriety be supposed to represent the Roman empire, which hath been destroyed and succeeded by another empire that was established in Europe under Charlemagne the Great: and according to ver. 7, the Romans cannot be said, if compared with all other nations that have been in existence on the earth, to exceed them in strength; that is, to be strong, exceedingly strong; as the northern nations subdued them in Europe, and the Turks in Asia.

Again, it is not probable, as asserted by commentators, that in Daniel's vision of the Great Image, chap. iii. the Fourth Kingdom should represent the Roman Empire, when it is said of it, that it is a kingdom partly strong and partly broken, being composed of those which should mingle with the seeds of men, and not cleave one to another; and "As iron breaketh all things, so also these shall it break," in reference to its cotemporary governments? and which kingdom, according to Daniel's description of it, is to

stand until the stone cut out of the mountain strikes the Great Image on the feet, and the Stone becomes a mountain, and covers the whole earth, the application of the Fourth Kingdom to the Roman empire, by commentators, is therefore certainly contrary to existing facts, reason, and history ; for the Turks possess the territories the Romans occupied in Asia ; and Ancient Rome is now an ecclesiastical state of but little importance. And it being now above 1300 years since the Western Roman empire was destroyed in the reign of Augustulus, and above 350 years since the Eastern empire of the Romans was destroyed by Mahomet the Second ; yet the period not being arrived that is alluded to, when all dominions should serve and obey the Most High ; it may be decisively concluded, that the Fourth Kingdom as well as the Fourth Beast, is not applicable to the Roman empire.

Again, as the Fourth kingdom and Fourth Beast alluded to governments that were to succeed those described in the 2d and 7th of Daniel ; and they do not bear a resemblance to each other in the description given of them, but are set forth as nations existing at the same period, namely, when the Stone strikes the Great Image upon his feet of iron and clay, and becomes a mountain, and covers the whole earth, and when the Son of Man shall have given him dominion and glory and a kingdom, that all people, nations and languages should serve him ; according to Daniel ii. 34, 35, vii. 11—14 ; I conceive therefore that the Fourth Kingdom and Fourth Beast represents governments that are now existing in Asia and Europe ; and that the former is only applicable to the Turkish empire, and the latter to that first established by Charlemain the Great, which succeeded the Romans in Europe, is now

possessed by the House of Austria, and which I presume will speedily be concentrated in the French nation agreeable to Rev. xiii. 14, 15, 16.

With respect to the chronology of the Persian kings, and the building of the second temple, the enemies of Christianity have had also too much occasion to indulge themselves in a delusive and fancied triumph, on account of the inconsistencies introduced by various commentators (particularly on Ezra and Nehemiah), as they have placed the building of the second temple in the reign of Darius Nothus, who they suppose to have succeeded Artaxerxes Longimanus; that is, ninety-two years after the Jews began to build the second temple, and one hundred and sixty-two years after the Babylonish captivity, which, is not only improbable, but inconsistent with reason and sacred history; for it is positively asserted that the hands of Zerubbabel did lay the foundation of the second temple, and his hands did finish it. And God addresseth the Jews that were at the building of it, by the prophet Haggai, as living witnesses of the superior grandeur and beauty of the former temple, “Who is left among you that saw this house in its glory? and how do you see it now? is it not in your eyes in comparison of it as nothing?” This certainly implies that they must have seen the first temple, or they would not have been called upon to draw the comparison between them from ocular demonstration: for it is by no means plausible, as some have asserted, that they were only called upon to draw the comparison between what they had *heard* of the former temple and what they *saw* of the present*. This idea is contrary to

* Though men of literature may countenance the idea that the prophet meant only by the above address to the Jews, that

the word of God. All the Jews, excepting those who were incapable of receiving instruction, had no doubt been traditionally acquainted with the magnificence of the first temple; yet the Prophet addresseth himself only to those who had *seen* and not to those who had *heard* of the grandeur thereof.

If the second temple was not finished until six years after the death of Artaxerxes Longimanus, which is positively asserted by the greater part of commentators, the persons the prophet addresseth, allowing them to have been fourteen years of age at the commencement of the Babylonish captivity, and the destruction of the first temple, they must have been one hundred and eighty at the finishing of the second, and Joshua and Zerubbabel must have exceeded that age; for they were the chief of the fathers that returned from captivity, which would be a degree of longevity in that age of the world, that exceeds all probability; so also respecting the building of the second temple in the supposed reign of a Darius Nothus, in the 466th year before Christ, and the 96th from the termination of the Babylonish captivity, it does not appear to me from the description given to Daniel by Gabriel of the Four Kings that were to stand up in Persia, and the succession of the Jewish high priests, according to Nehemiah xii. 10, that there could be any such king as

they should draw a comparison between what they heard of the former temple, and what they saw of the second, yet I have too high an opinion of the rational faculties of those commentators to suppose them capable of absurdly addressing the dissenters now living in England in a similar manner, by saying, Who is left among you that saw the cruelties exercised on those who dissented from the established religion in the reign of Mary; but how do you see it now? Are not the privileges and blessings you now enjoy, when compared to what you saw then, almost beyond every possible estimation?

Darius Nothus between the reigns of Artaxerxes Longimanus and Artaxerxes Mnemon*; for the Darius alluded to by Ezra, Zechariah and Haggai, in whose reign the temple was rebuilt, will, on close examination, be found to be Darius the son of Hystaspes, whom Daniel refers to in chap. ix. 1, and who was king of the Medes, and afterwards made king of Persia; it being evident from sacred history, that the Medes and Persians, from the death of Belshazzar, were nations in close alliance with each other, and, with some exceptions, were governed by the same code of laws. Thus united, they revolted from, and cast down, the Chaldean government, which, according to Daniel, ii. 38, extended itself over the whole earth; and, collectively considered, ver. 39, are alluded to, under the denomination of an inferior kingdom which should arise after it.

The Prophecy of the Four Kings could not have referred either to Cyrus or Darius during their reigns as Kings of the Medes and Persians, as they acted in conjunction with each other, and of course each of them may be said only to have partaken of his respective share in that government which succeeded the Chaldean monarchy. Notwithstanding the Jews had been carried into captivity by Nebuchadnezzar, king of Babylon, and dispersed over his dominions, there was no proclamation issued by Darius, the king of Media, for their restoration, but only that of Cyrus, king of Persia; yet they who were left of the captivity were released from their bondage, and permitted to return to Jerusalem and their ancient possessions: it must be evident therefore, that the edict made and issu-

* See Chronological Tables of the Media Persian Kings, page 48.

ed in their favour, had as much authority over Media as Persia; so also with respect to the decree of Darius, for the breach of which Daniel was cast into the den of lions, it was stated to have been done according to the laws of the Medes and Persians, which could not be altered; and that decree of Darius which commanded men to tremble and fear before the God of Daniel, was wrote unto all people, nations and languages that dwelt on all the earth: all these circumstances demonstrate, that Darius and Cyrus were copartners in the Media-Persian empire; otherwise, Cyrus's proclamation could not have completed the restoration of the Jews, nor could the command of Darius extend beyond the boundaries of Media; and it is but reasonable to suppose, that Darius and Cyrus, after subduing the Chaldean empire in conjunction with each other, and forming it into the second great monarchy, should assume an equal share of power in its government: nor could Cambyzes nor Smyrdus be alluded to by Gabriel, for they were only the successors of Cyrus, and consequently only partook of the government of the empire with Darius, and were not the sole monarchs of the earth, which the prophecy of the Four Kings appears to express: chap. xi. 2, "Behold there shall stand up yet
 " three king in Persia, and the fourth shall be
 " far richer than they all: and by his strength
 " through his riches he shall stir up all against
 " the realm of Grecia. Ver. 3. And a mighty
 " King shall stand up, that shall rule with great
 " dominion, and do according to his will. Ver.
 " 4. And when he shall stand up his kingdom
 " shall be broken, and shall be divided toward
 " the four winds of heaven, and not to his posterity." As it was during the residence of

Daniel with Darius, and in the third year of Cyrus, that the angel informed Daniel of the succession of those kings, I conceive the monarchs referred to were the successors of Darius, who, according to Josephus, was advanced to the throne of Persia by the satrapa, or the heads of the seven principal Persian families, and the unanimous suffrages of the people ; at which period the Medes and Persians were united under his sole and undivided government ; therefore the first king Gabriel alludes to, I conceive to be Xerxes, Darius's successor in Persia ; the second, Artaxerxes Longimanus ; the third, Artaxerxes Mnemon ; and the fourth, Darius Codomanus, who was conquered by Alexander the Great ; for Gabriel not only states that the Fourth King should be richer than they all, and stir up all against Greece, but that a mighty king should stand up against him, that should rule with great authority, and do according to his will, which mighty King is only applicable to Alexander the Great, whose dominions were divided, and not to his posterity. If Xerxes be supposed to be the Fourth King, as stated by commentators, the characteristics of the mighty king that was to oppose him, will not answer Thymostocles, the Greek general who defeated Xerxes' vast army in Greece ; for he could not be denominated a king, nor could he be said to do according to his will, as he was, after gaining that victory, banished Greece, and obliged to fly to Artaxerxes Longimanus for protection ; and being urged to assist him in his second expedition against Greece, he put an end to his own existence.

It appears to me, that the Ahasuerus and Artaxerxes alluded to by Ezra, chap. iv. were not Xerxes and Artaxerxes Longimanus, but Cam-

byses, and Smyrdus the magician, who succeeded Cyrus as kings of Persia ; for as the Samaritans availed themselves of the absence of Cyrus from Babylon, during his war with the Massagetes, and by bribing those to whom he committed the government, they stopped the building of the temple, it may be very reasonably supposed that they would also have availed themselves of his death, and have applied immediately to Cambyses and Smyrdus for the same purpose, as was the case, instead of deferring their application for thirty-five years, as some commentators have stated ; that is until the reign of Xerxes.

If the building of the temple had been suffered to have continued during so long a period, it would have been finished ; for according to chap. vi. 15. it was completed in four years from the re-commencement of the building ; that is, from the second year of the reign of Darius, when he assisted the Jews according to the proclamation of Cyrus, until the dedication of the temple in the sixth year of his reign. Again, as Ezra stateth, chap. iv. 5. the whole of the time the people of the land opposed the building of the temple, by describing it in general terms, that is, when it commenced and when it terminated, namely, from Cyrus until Darius, kings of Persia, and then proceedeth to a particular detail of the circumstances relative to the Samaritans opposing the Jews, in the reigns of Ahasuerus and Artaxerxes ; it plainly shews that the names of Ahasuerus and Artaxerxes refer to Cambyses and Smyrdus, the successors of Cyrus (for they were names common to all the kings of Persia) ; and also as Cambyses reigned six years, and Smyrdus one, it is not to be conceived that Ezra would have

omitted them wholly in his chronology, at so particular a period, and be so correct in detailing the occurrences that took place in the reigns of those who preceded the supposed Darius Nothus in the government of the Persian empire.

Again, when Ezra came up to Jerusalem, and brought additional offerings to the temple, Joiakim had succeeded Jeshua as high priest*, in the seventh year of Artaxerxes, king of Persia, which must have been Artaxerxes Longimanus, and not Artaxerxes Mnemon: for when Nehemiah came up to Jerusalem, to rebuild the walls thereof, in the twentieth year of his reign, Eliashib had succeeded his father Joiakim; but in the reign of Artaxerxes Mnemon, John, the grandson of Eliashib, was high priest. Therefore, if it be admitted that Cambyses and Smerdus were not the Ahasuerus, and Artaxerxes, specified by Ezra; and that Ahasuerus and Artaxerxes allude to Xerxes and Artaxerxes Longimanus, there can be no regular relation given in sacred history of the succession of the high priests, from Jeshua, who began and finished the building of the second temple, to Jaddus, who met and appeased Alexander the Great, when he besieged Jerusalem; nor any consistency in the chronology of the Media-Persian kings, during their existence as separate kingdoms, in alliance with each other, or after their union under Darius, the son of Hystaspes, to the subduing of the Persian empire by Alexander the Great.

It is improbable that Nehemiah should have come up from Jerusalem to cleanse the temple, in the thirty-second year of Artaxerxes Mnemon, when Josephus assures us that it was in his reign the Jews lost their liberties, and the

* Nehemiah, xii. 10, 11.—Also Josephus' Antiq. Book xi. chap. 2.

temple was defiled by the Persians. The occasion of which was, Jesus, the brother of John, who was then high priest (being favoured by Bogases, the general of Artaxerxes Mnemon's troops) opposing him in the priesthood, and John killing him in the temple.

It is evident from history, that Xerxes was slain by Artabanius, the captain of his guards, and Artaxerxes, his son, succeeded him on the throne of Persia, about 466 years before Christ; and the banishment of Themistocles from Greece is acknowledged by Plutarch, and the chief historians of that age, to have taken place in the beginning of this reign; which particular circumstance is placed in the last year of the 76th Olympiad, answering to the 280th of Rome;—according to these statements, the supposed Darius could not have succeeded to the throne of Persia until 428 years before Christ, allowing Artaxerxes Longimanus to have reigned thirty-eight years; and if the commandment to rebuild Jerusalem was issued in the 20th year of the reign of Artaxerxes Mnemon, allowing Darius to have reigned ten years, it must have occurred 398 years before Christ:—therefore the explanation Commentators give of Daniel's 70 weeks doth not agree with sacred nor profane history, either as they relate to the birth or death of Christ; as from the twentieth year of Artaxerxes Mnemon, according to the above statement, to the birth of Christ, was only 398 years, and to his crucifixion 430, instead of 490.

I shall not intrude on the reader's patience, by producing more instances of the contradictions that exist in the generally-received opinions of commentators on the prophecies of Daniel; but remark, that as their writings are only enlargements and additions to Josephus's com-

ments on Daniel (in which he states, that the Fourth Beast and Fourth Kingdom represent the Roman Empire) they must have been following him on in an error. It being expressly declared, Dan. xii. 4, that the words of that prophecy are to be shut up, and the book sealed. And, in the ninth verse, it is added, that “the words are closed up and sealed till the time of the end;” which period I conceive refers to the time related, Rev. x. 7, when the seventh and last angel shall begin to sound; for it is said, “Then the mystery of God shall be finished, as he hath declared to his servants the prophets.”

The mystery alluded to by John could not refer to the work of redemption, as that was finished at Calvary; nor to the final accomplishment of prophecy, as that can only end with time: but I conceive it may be fitly applied to the allegorical representations contained in the writings of the prophets, and the sealing up thereof the withholding from the world the knowledge of their allusions.

I shall now endeavour to clear up the inconsistencies attached to the writings of Ezra, Nehemiah, and Haggai, by commentators, respecting the great age of Jeshua and Zerubbabel, and those who assisted at the building of the second temple, by introducing a chronological table of the kings of Media and Persia, and the high priest of the Jews, from the destruction of the Babylonish government, by Cyrus and Darius, until the conquest of Persia by Alexander the Great; and though it may seem presumptuous to dispute the authenticity of the generally-received opinion respecting the chronology of the Persian kings, yet as that chronology has been proved, in the preceding pages to be inconsis-

tent with sacred history, an attempt to correct it must certainly be entitled to a fair and candid investigation; and it may also be remarked, that if chronologies of a later date (as in the instance of that of France) contain the names of kings who are supposed never to have existed, it is possible that the chronology of the Persian kings may have been hitherto involved in the same error.

A CHRONOLOGICAL TABLE of the **KINGS** of the **MEDES** and **PERSIANS**,

From the Fall of the Chaldean Empire to the Conquest of Persia by Alexander the Great.

KINGS OF MEDIA.		KINGS OF PERSIA.		Began to reign before the birth of Christ		HIGH PRIESTS of the JEWS in Office during the Reigns of those Kings.		Their supposed ages at the periods stated.	
Reigned Years.		Reigned Years.		Years.		Years		Years	
Darius, the son of Hystaspes		Cyrus - - - - -		524		Jeshua - - -		86	
		Cambyses, or Ahasuerus -		505		- - - - -		105	
		Smyrdus, or Artaxerxes -		498		- - - - -		11	
		Darius, the king of Media -		497		- - - - -		113	
		Xerxes - - - - -		487		Joikim - - -		90	
		Artaxerxes Longimanus -		466		Eliashib - -		70	
		Artaxerxes Mnemon - - -		-		Joiada, or Judas*		68	
		Darius Codomanus - - -		-		Jonathan, or John			
				-		Jaddus - - -			

When Darius became king of Persia, the kingdoms of Media and Persia were united.

* Josephus' Antiquities, Book v. chap. 4.

It is here necessary to inform the reader, that my principal design in publishing this Table, is to point out the errors of Commentators on Sacred History, who assert that Daniel's Seventy Weeks, and those connected with them, are only intended to represent 490 Years; commencing from the 30th year of Artaxerxes Longimanus, (see pages 45, 49, and 50) : and that the Fourth King alluded to, in Dan. xi. 2, was not Xerxes, but Darius Codomanus. See pages 41 and 42.

As the author expects to be credited only in proportion as his calculations correspond with scripture, authentic history, and rational probability, he gives the following illustration of the preceding table:

The succession of the high priests is taken from Nehemiah, xii. 10, 11; which corresponds with Josephus; and the chronology of the kings of the Medes and Persians is taken from Ezra, supposing Cambyses and Smyrdus to be the Ahasuerus and Artaxerxes specified by him; the period of their reigns are also conclusions from the general testimony of historians who have been esteemed for the accuracy of their statements. And as Darius, the son of Hystaspes, was king of the Medes 27 years; that is, during the reigns of Cyrus, Cambyses, and Smyrdus, kings of Persia, and after the union of the kingdom of the Medes with Persia, Darius became the sole monarch of that empire, and reigned 10 years, the joint periods of his reign, as king of the Medes and Persians, were 37 years; from the death of Belshazzar, when the above Darius was also made king over the realm of the Chaldeans, Dan ix. 1; which, added to 21 years, the reign of his successor Xerxes, makes up the sum of 58 years, to the assassination of Xerxes by Artabanus, stated to have occurred about the 76th Olympiad, and the 280th year of Rome: therefore it is evident that Cyrus and Darius established the Media-Persian empire in the 524th year before Christ; and Artaxerxes Longimanus succeeded Xerxes in the 466th*; it having

* The accession of Artaxerxes Longimanus to the throne of Persia, in the 466th year before Christ, is supported by historical evidence of undisputed authority, (see page 45); and as the reigns of his predecessors are stated without any material variation by different authors, it may be fairly concluded that their statements are not to be rejected.

been already proved, from the regular succession given of the high priests of the Jews, from the occurrences related by Josephus respecting the temple and from the vision of Daniel, ch. xi. 2—4, that there could not be any such king of Persia between Artaxerxes Longimanus and Artaxerxes Mnemon as Darius Nothus, and it being evident that the second temple was finished in the sixth year of Darius, the son of Hyastaspes, after he was advanced to the sole government of the Persian empire; if we allow 70 years for the captivity; 27 for the joint reigns of Cyrus, Cambyses, and Smyrdus; and two years; that is, from the first of Darius to the period when Haggia addressed the Jews, the sum makes up 99 years; the people therefore Haggai addressed, previous to the finishing of the second temple, who saw the first in its glory, if they were 14 when the captivity commenced, were then only 113*, which is an age not improbable for them to have attained, instead of 180.

I now proceed to an elucidation of the 24th, 25th, 26th, and 27th verses of the 9th chapter of Daniel, which I conceive contain the sum and substance of all the prophecies relative to Christ; a promise of the restoration of the Jews from the Babylonish captivity; the rebuilding of the temple and city of Jerusalem, which was then desolate; and also a relation of the destruction of their political existence as a nation; the total demolition of their city and sanctuary; and their dispersion over the face of the earth, until the fulness of the Gentiles: by which the reader, I hope, will be constrained to acknowledge, that Christianity is not only founded on reason, and agreeable to ancient prophecy, but that it is the wisdom and power of God.

* See page 39.

24 *Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.*

25 *Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the MESSIAH THE PRINCE, shall be SEVEN WEEKS; and THREESCORE and TWO WEEKS the streets shall be built again, and the wall, even in troublous times.*

26 *And after THREESCORE and TWO WEEKS shall MESSIAH BE CUT OFF, but not for himself: and the people of the prince that shall come, shall destroy the city and the sanctuary, and the end thereof shall be with a flood; and unto the end of the war desolations are determined.*

27 *And he shall confirm the covenant with many for ONE WEEK: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate even until the consummation, and that determined, shall be poured upon the desolate.*

There are two distinct persons set forth in this prophecy; namely, *Messiah the Prince*, and *Messiah*; the former is applicable to *Nehemiah*, as he was appointed a governor over the Jewish nation, rebuilt the wall of Jerusalem, and restored to it many of its ancient privileges; the latter is only applicable to *Christ*; for he was cut off, but not for himself, and thereby confirmed the covenant with many, made reconciliation for iniquity, and brought in an everlasting righteousness.

Again, there are two distinct people alluded to; namely, *thy people* and *the people of the prince*

that should come and destroy the city and the sanctuary. *Thy people* certainly refers to the Jewish nation, of which Daniel was a member ; for the appellation was addressed to him ; and it is equally evident, that *the people of the prince that should come* referred to the Romans ; for they destroyed the city and the sanctuary of Jerusalem, to which the prophecy immediately alludes.

There are also five different statements of time ; namely, seventy weeks—seven weeks—threescore and two weeks that allude to Jerusalem—threescore and two weeks which refer to cutting off the Messiah—and a period denominated one week. As the first statement of time referred to, alludes to the finishing transgression, making reconciliation for iniquity, and bringing in an everlasting righteousness ; the second to the coming of Messiah the Prince ; the third to the building of Jerusalem ; the fourth to cutting off the Messiah ; the fifth to his confirming the covenant with many, causing the sacrifice and oblation to cease, and making the city and the sanctuary desolate,—it is evident that each of them allude to different occurrences ; and therefore improbable they should have been all intended to refer to one subject, or strained to suit a spiritual application relative to the birth or crucifixion of Christ ; so also it is irrational to suppose since the second, the third, the fourth, and the fifth periods added together do not agree with the first, but far exceeds it that in connection with each other, they should, represent 70 weeks of years, or 490 years, and refer to the period of Christ's crucifixion, which period commentators have in general supposed to commence from the going forth of the commandment to restore and build Jerusalem.

I shall, without any further introduction, con-

sider the whole of the prophecy, under the different heads, as it stands on record to have been related by Gabriel; for any other division of the subject would confound the connection of the ideas with each other, and divert the mind from a strict adherence to the real intention of the prophecy.

“ Seventy weeks are determined upon thy people, and thy holy city.”

There are two distinct applications to which the seventy weeks are referred: namely, *thy people*, and *thy holy city*, which cannot with any propriety be considered as addressed only to the Jews, for though *thy people* certainly refers to the Jewish nation, as already stated; of which Daniel was a member, yet *thy holy city* is not in the least applicable to them, collectively considered in any political union, as they were at that time dispersed and in bondage; nor could it refer to Jerusalem, as, on account of its abomination, it was then desolate and uninhabited; but, as the rites and ordinances in the ceremonial law, refer to Christ, who is the great antitype of their institutions; and the ancient patriarchs and worthies under the Mosaical law, and every true believer in Christ, is united in a spiritual kingdom in him (for it is said of him, Luke i. 33, “He shall reign over the house of Jacob, for ever,”) *thy holy city* undoubtedly refers to the church of Christ, which is described by St. John, under the appellation of the Great City, the Holy Jerusalem, the Bride, the Lamb’s Wife. Though Christians are divided into many denominations, yet, whilst their dissensions are comprised in matters of little importance, they are but as the members of one body being actuated by one and the same living principle, and having but

one object in view, namely, Christ Jesus, they therefore may be aptly compared to a Vine and its branches, and to numerous rivers, adorning and beautifying the countries they pass through, in the various courses to the ocean, by the influence of which they first began to flow in their progress, have been maintained, and in which they are all united.

As the appellation of “thy people” refers to the Jewish nation; and “thy holy city” to the church of Christ; it being said “seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy,” I conceive that as this part of the prophecy was fulfilled in seventy years, that the seventy weeks imply seventy years; that is, from the birth of Christ to the destruction of Jerusalem; within which period, Christ was made manifest in the flesh, and suffered the penalty due to mans transgression; whereby he made reconciliation for iniquity, and brought in an everlasting righteousness; and the whole of the prophecy was accomplished respecting Jerusalem; for in the seventieth year of the Christian æra the city and sanctuary were destroyed as with a mighty flood; the Jews were carried into captivity, and sold at public fairs, and their land made desolate.

To finish the transgression, and to make an end of sins.

To finish the transgression, and to make an end of sins, or *restrain the evil one*, as some will have it, is applicable to none but Christ; for when he made his appearance on the earth, men were universally under the dominion and influence of Satan, as the Jews, who were the only

people to whom God had revealed himself, had revolted into a state so contrary to true religion, that the scribes and pharisees, who were the most highly esteemed for their apparent holiness, were truly denominated hypocrites; and their once "holy temple" was made "a den of thieves."

As, by their rebellion against God, they brought on themselves the Babylonish captivity, so also it is expressly stated that the overspreading of their abominations was the cause of their destruction as a nation (by the Romans who are denominated "the people of the prince that should come"), and of their dispersion as fugitives over the face of the earth. The finishing transgression and making an end of sins, or restraining the evil one, I presume hath a particular allusion to the death of Christ and the general reformation produced by the preaching of the gospel in the days of Christ and his apostles; for thereby the dominion of Satan was restrained, the penalty abolished and the kingdom of Christ set up, agreeable to Daniel ii. 44. The Christian religion was, in a few years spread over a considerable part of the then known world, in spite of every opposition; and though the primitive Christians were persecuted wherever they went, deprived of many of the comforts of this life, obliged to hide themselves in caves and holes of the earth, and dwell among the wild beasts of the forests; yet it hath been continued and preserved through the darkest ages, and against the most violent persecutions, to the present period; and, notwithstanding the malice of devils and men, the combined powers of the kingdoms and empires of the world, and the many subtile efforts of Satan to poison its pure streams, it is still flourishing, and extending

itself over the whole earth, and is thereby demonstrated to be the power and wisdom of God.

Again, according to Isaiah xlix. 6, 8, Christ was to be given for a covenant for the people, and God's salvation to the ends of the earth. "For this purpose," saith John, "was God manifested, that he might destroy the works of the devil;" and it is said of Christ, Matt. iv. 14, that he fulfilled the prophecy of Isaiah ix. 2, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, hath the light shined." Christ is also represented as the Lord's Anointed, "to preach good tidings to the meek, to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" and it is said of him, "He shall not fail, nor be discouraged, until he have set judgment in the earth; and the isles shall wait for his law," Isaiah xlii. 4. Agreeable to which prophecy, when Christ addressed those who followed him, Matt. xi. 28, 29, 30, he saith, "Come unto me, all ye that labour and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me; for I am meek and lowly in heart; and you shall find rest unto your souls; for my yoke is easy, and my burden is light."

"And to make reconciliation for iniquity."

To make reconciliation for iniquity, evidently alludes to the death of Christ on the cross, as a propitiation for sin; for it is said, that the Lord hath "laid on him the iniquity of us all."—Again, "For the transgression of my people was he stricken; he was wounded for our transgressions.—He was bruised for our iniquities; the chastisement of our peace was upon him, and

by his stripes we are healed," Isaiah liii.; to which it is added, ver. 10, "When thou," (the Lord), "shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand; and by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Therefore Christ saith to Nicodemus, John iii. 14, that "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have eternal life;" so also Jesus, saith John xii. 31, 32, "Now is the judgment of this world; now shall this prince of the world be cast out; and I, if I be lifted up from the earth, will draw all *men* unto me." Again, it is said by St. Paul, that "As by one man's offence many were made sinners, so by the obedience of one were many made righteous."

"And to bring in everlasting righteousness."

The righteousness alluded to is stiled an "everlasting righteousness," in opposition to legal justification, or that pointed out by the law of Moses, in the sacrifices and ordinances of the temple, as an atonement for sin, which was only temporary, and confined to the Jewish nation; "for the law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices, which they offered year by year continually, make the comers thereunto perfect; but this man, after he had offered one sacrifice for sin, for ever sat down at the right hand of God; and by one offering he hath for ever perfected them that are sanctified."—"There is therefore now no condemna-

tion to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."

The doctrine of the sufferings and death of the Son of God on the cross, as an atonement for iniquity, by which the salvation of man was completed, and an everlasting righteousness wrought out for him, if impartially considered as set forth by revelation, will appear not only to be consistent with the nature and essence of God, but the greatest possible display of his attributes; for the work of redemption exceedeth every visible demonstration of the wisdom, power, love, and mercy of God in the works of creation, as much as the glory of the sun exceeds the glimmering light of a taper. To create innumerable worlds, required only the commanding them into existence by God's omnipotent power; but to redeem man from eternal death, without the violation of his law, required infinitely more, the taking upon himself their nature, and bearing their sins, St. John saith, chap. i. "In the beginning was the Word, and the Word was with God, and the Word was God; and the Word was made flesh, and dwelt among us;" so also respecting Christ, it is said "God hath made him sin for us, who knew no sin, that we might be made the righteousness of God in him."

"And to seal up the vision and prophecy."

There are two things particularly pointed out in the verse under consideration, which are said to be sealed at the conclusion of the seventy weeks; namely, vision and prophecy, which I presume, refer, to the fulfilment of all the prophecies respecting Christ; the withholding the right understanding of them from the

Jewish nation, on account of their idolatry and wickedness; and the accomplishment of the destruction of the city and sanctuary of Jerusalem, as described in the 26th verse; for *vision* being a representation of various objects to the mental eye, the sealing up of *the vision*, as it respects the Jewish nation, naturally implies that it alludes to the Jews not perceiving the real intention of the prophecies of the Messiah, even when they were accomplished; for it is evident that they ignorantly crucified Christ; and had they not expected a temporal Messiah, when Jerusalem was besieged by the Romans, to deliver their nation, they would not have opposed their power, and brought on themselves the desolation that ensued.

St. Paul saith, Rom. xi. 25, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." It is also recorded in Isaiah, vi. 9, 10, 11, 12, that the Lord of Hosts said, "Go, and tell this people, Hear ye indeed, but understand not; see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed. Then said I, Lord, how long? And he answered, Until the cities (those the Jews then possessed) be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Again, prophecy being a relation of certain occurrences that were to take place on particular persons or nations,

at a future period ; as in the 26th verse, which respects the denunciations against Jerusalem, “ The people of the prince that shall come shall destroy the city and sanctuary, and the end thereof shall be with a flood ; and to the end of the war desolations are determined ;” which I perceive evidently alludes to the last Jewish war with the Romans, as it terminated in the destruction of the political existence of the Jews, and their dispersion over the face of the earth. The sealing up also of prophecy, I conceive, implies its fulfilment ; this idea is confirmed by Christ ; for, when speaking, Matt. xxiii. 38, and xxiv. 2, 15, of the calamities that were to be poured out on the Jewish nation, he saith of the temple, “ Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down ;” and to the Jews, “ Your house is left unto you desolate ;” so also, “ When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee to the mountains ; let him which is on the house-top not come down to take any thing out of his house ; neither let him that is in the field return back to take his cloaths ; and woe to them that are with child, and to them that give suck in those days.” Again, ver. 34, “ Verily I say unto you, this generation shall not pass, till all these things be fulfilled ;” by which he certainly referred to what is related in the preceding verses concerning the city and temple of Jerusalem, and already cited from Daniel. Since therefore the sealing up of the prophecy is to be considered as the completion of what was communicated by Gabriel to Daniel, at the end of 70 weeks, it must re-

fer to the period when the evil one should be restrained, reconciliation made for iniquity, an everlasting righteousness brought in, and the Messiah caused the desolations therein specified to have taken place, as already stated, on the city and sanctuary of Jerusalem, which were accomplished in the 70th year of the Christian æra.

“ And to anoint the most Holy.”

As the prophecy is applied to Christ, the anointing the Most Holy evidently alludes to his ascension into heaven, as king and high priest of his people; for he is called an High Priest of good things to come; the Mediator of the New Covenant, the Prince of Peace; and it is said of him, that when he had purged our sins, he sat down on the right hand of the Majesty on High, whose throne is for ever and ever. So also Christ being evidently referred to by the denomination of the Most Holy; for he can only be said to finish transgression, make an end of sins, or restrain the evil one, make reconciliation for iniquity, and bring in an everlasting righteousness. The appellation of the Most Holy, therefore, refers to his divine nature as “ God manifested in the flesh.” When speaking of himself, John xvi. he saith, “ He that hath seen me hath seen the Father;” and, “ I am in the Father, and the Father in me; so also, as perfect holiness is an attribute only applicable to God, surely the appellation of the Most Holy must allude to Christ, as the Alpha and Omega, which is, and which was, and which is to come; the Almighty.”

“ Know therefore and understand, that from the going forth of the commandment to restore

and build Jerusalem, unto Messiah the Prince, shall be seven weeks ; and three score and two weeks the street shall be built again, and the wall, even in troublous times."

Daniel, in the preceding verses, is interceding with God for the Jewish nation, their city and sanctuary, and saith, that " Whiles I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God, the man Gabriel, being caused to fly swiftly, touched me ; and he informed me, and talked with me, and said, At the beginning of thy supplications, the commandment came forth, and I am come to shew *thee*, for thou *art* greatly beloved ; therefore understand the matter, and consider the vision." From which it is evident, that Gabriel was sent in answer to his supplications ; and commissioned not only to inform him concerning the immediate purpose of God, in redemption by Christ Jesus, which I have considered as previously referred to by the prophecy, but also the matter contained in his prayer, which respected the Jewish nation, the person denominated Messiah the Prince, therefore cannot, with the least propriety be considered in any other point of view than a temporal Messiah ; and the city and street and wall thereof, which were to be built even in troublous times, of course must refer only to Jerusalem, the capital of the Jewish nation. And as it is said, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks, Messiah the Prince evidently alludes to Nehemiah : for, from the second year of Darius the son of Hystaspes, when the commandment went forth to confirm, establish, and execute

that of Cyrus, which referred to the rebuilding of the temple at Jerusalem, as previously considered, until the twentieth of Artaxerxes Longimanus, when Nehemiah was appointed governor over the Jews, was 49 years; that is, seven weeks of years; so also the threescore and two weeks may be supposed to extend from the second year of the above mentioned Darius to the conclusion of Nehemiah's administration, which continued 13 years and terminated in the thirty-third year of Artaxerxes Longimanus, during which period, the wall of Jerusalem was, with great opposition, rebuilt, the city enlarged, and the Jews raised to a state of respectability as a people and as a nation; that is, from the 20th to the 33d of Artaxerxes Longimanus, which added to the preceding period, makes exactly sixty-two years, or threescore and two weeks.

“ And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary.”

The Messiah that was to be cut off at the expiration of threescore and two weeks, cannot be applicable to Nehemiah, or any other prince or governor of the Jews, as there was not one of them who could be said to have been “ cut off, but not for himself;” nor were there any people of a prince that came against Jerusalem, and destroyed the city and the sanctuary, but the Romans, agreeable to the predictions of Christ, (Matt. xxiv. 15, 34, 35; Mark xiii. 2; Luke xxi. 20), who is the Messiah alluded to, who made reconciliation for iniquity, and brought in an everlasting righteousness: it is said of him, Isaiah liii. 8, “ He was cut off out

of the land of the living; for the transgression of my people was he stricken." Again, it is said in Zechariah, xiii. 6, 7, "*One shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered.*"

As the threescore and two weeks relate to different occurrences, it is reasonable to suppose, from the repetition of them, that they allude to different periods; for it is evident that which relates to Jerusalem could not represent weeks of years, as from the going forth of the commandment* to restore and build Jerusalem in the second year of Darius the son of Hystaspes, until the thirty-second year of Artaxerxes Longimanus, was 62 years, when Nehemiah had not only finished the wall of Jerusalem, enlarged

* The commandment referred to, I conceive, has a particular allusion to the proclamation of Cyrus; and its going forth, to the period when it was put in execution by Darius the son of Hystaspes; for as it related to a command to restore and build Jerusalem, which Nebuchadnezzar had burnt with fire and levelled to the ground, it could not refer to that which was issued in the 20th year of Artaxerxes Longimanus, as the temple had then been finished 24 years, and the city was rebuilt; for Nehemiah saith, "he came to the city, and abode there three days, and went out by night and viewed the walls, without the knowledge of the rulers, and without acquainting the priests or the nobles, till he called upon the Jews to arise and build the wall." It may also be reasonably inferred that the city had been built, from the improbability that so large a number as 49,965 men, women and children, (who returned from Babylon), or their multiplied offsprings, should live seventy years without houses, in a place of fixed residence, which the prophet Daniel had informed them they were to restore and build; and indeed the proclamation of Cyrus to rebuild the temple, which was to adorn the city, includes the building of the city also.

the city, and cleansed the temple, but raised the Jewish nation to a state of prosperity; and it is equally evident that the threescore and two weeks which relate to Christ, could not represent years, nor commence from the before-cited period; as from the second year of Darius the Son of Hystaspes to the death of Christ was 527 years: the former, I conceive, represent years; the latter, weeks of years; for if they are considered according to the accomplishment of the periods referred to, as connected with their respective occurrences, which were then to take place, it will appear that the weeks are to be alternately changed in their representations; that is, the first period (or the seventy weeks) sets forth years; the second period (or the seven weeks) represents weeks of years; the third period (or the threescore and two weeks which relate to Jerusalem) refers to years; and the fourth period (or the threescore and two weeks which relate to Christ) represents weeks of years. The whole of the prophecy, thus considered, will be found to agree both with revelation and history, in the accomplishment of the great events which constitute the basis of the Christian religion; and as the commencement of the fourth period hath no given data, but was to terminate when the Messiah was cut off, it is evident that those threescore and two weeks were completed at the crucifixion of Christ; and as they evidently allude to weeks of years, namely, 434 years, they may reasonably be supposed to have commenced on or about the 26th year of Artaxerxes Mnemon, allowing Artaxerxes Longimanus to have been his predecessor, and to have reigned 38 years; about which period, according to Josephus's Antiquities of the Jews, they again lost their liberties, and the

temple was defiled by the Persians; he states that John, the grandson of Eliashib, was then high priest, and could not reasonably be supposed to have been less than 32 years of age.

“ And the end thereof shall be with a flood; and unto the end of the war desolations are determined.”

This prophecy respecting Jerusalem was accomplished 38 years after the crucifixion of Christ, by the Romans, in the reign of Vespasian; for they, like a mighty torrent, swept away the political existence of the Jews; and desolations followed them throughout Asia, until they, agreeable to the prophecy of Amos, were sifted among all nations, as corn is sifted in a sieve.

“ And he shall confirm the covenant with many for one week.”

As I have shewn that the person referred to by the appellation of the Messiah cannot be considered as a temporal prince, but a spiritual one, namely, Christ Jesus, whose dominion, according to Daniel ii. 44, and vii. 14, shall not pass away, and whose kingdom shall not be destroyed; and who in Luke ii. 32, is also declared shall be a light to lighten the Gentiles, and the glory of his people Israel; and in chap i. 33, that he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. And in the 72d Psalm it is said “ He shall have dominion also from sea to sea and from the river unto the ends of the earth.” It is evident that the covenant the Messiah was to confirm was a spiritual covenant, and therefore can only be applicable to redemption by Christ Jesus. John saith, “ He came unto his own, and his own re-

ceived him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name." The confirmation of this covenant is prophesied by Joel, ii. 28, "I will pour out my Spirit upon all flesh," and was in part accomplished (according to Peter, Acts ii. 16,) on the day of Pentecost; in allusion to which, Christ said to his disciples, "These things have I spoken unto you, *besng yet* present with you. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 25, 26. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John xvi. 7. So also after his resurrection, he said, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke xxiv. 49.

Agreeable to these passages and the prophecy of Joel, already cited, we find as previously stated (Acts ii. 1—4,) that "When the day of Pentecost was fully come, they" (the apostles) "were all with one accord in one place: and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." As the covenant specified by Daniel alludes to that of redemption by Christ, it may therefore with the greatest propriety be said to have been confirmed with many in the days of

the apostles, who were instrumental in planting Christian churches in various parts of the world, both among the Jews and Gentiles: and in the latter days it is said, Isaiah xi. 4. 10. “ There shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious: With righteousness shall he judge the poor, and reprove with equity, for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

The epoch of time denominated *a week* in the prophecy evidently represents a certain period; and being detached from a connection with any of the former weeks, may therefore allude to a different space of time, and be applicable to the period when the covenant was confirmed, and the prophecy accomplished; for as the period denominated a week, was formed by God, including within its limits the works of creation, it may not be unreasonable to suppose, that, as the confirmation of the covenant alludes to that of redemption, and as the seventy weeks which were determined upon by God against the Jewish nation evidently ended at the destruction of Jerusalem, the period of *one week* may also refer to the time from the birth of Christ to the destruction of that city, in the seventieth year of the Christian æra; for it was within that period, that Christ, who is the Messiah alluded to, accomplished the whole of this prophecy, by making reconciliation for iniquity, rising from the dead, and ascending into heaven as King and High Priest of his people, fulfilling his promises to his disciples by sending the Holy Ghost to dwell in them, and by executing his denunci-

ations against the city and temple of Jerusalem.

“ And in the midst of the week he shall cause the sacrifice and the oblation to cease.”

As the Messiah referred to, was to make reconciliation for iniquity, and bring in an everlasting righteousness; and Christ is set forth under the ceremonial law as a sacrifice for sin, the causing the sacrifice and oblation to cease in the midst of the week, also proceeded from reconciliation being made for iniquity, this passage evidently alludes to the crucifixion of Christ in the thirty-second year of the Christian æra, when the vail of the temple was rent in the midst; for “ he was made sin for us, who knew no sin, that we might be made the righteousness of God in him ;” and “ By one offering, he hath perfected for ever them that are sanctified.”

“ And for the overspreading of abominations he shall make it (the sanctuary) desolate, even until the consummation, and that determined, shall be poured upon the desolate.”

As the Messiah referred to, was to be cut off, as already stated at the expiration of threescore and two weeks, and in the succeeding week not only confirm the covenant with many but cause the desolations denounced against the city and the sanctuary, this part of the prophecy is truly applicable to Christ, as “ God over all, blessed for ever;” for agreeable to these predictions, when he referreth his disciples to the above prophecy of Daniel, he saith of the temple, “ There SHALL not be left one stone upon another that SHALL not be thrown down;” and he further declares, “ This generation SHALL not pass, till

all these things be done," (Mark xiii. 30) ; and that "Jerusalem SHALL be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," that is when the heathen shall know the Lord ; the consummation therefore evidently alludes to the time when the wall of partition shall be broken down between Jew and Gentile, and they shall be but one in Christ Jesus ; and when agreeable to Dan. vii. 14, his kingdom shall be extended over the whole world, and all people, and nations, and languages, shall serve him, and the earth shall be filled with the glory of the Lord. So also, agreeable to the above predictions, Jerusalem having been destroyed, the Jews sifted among the nations as corn is sifted in a sieve, their land is now in possession of the heathen, and their city and sanctuary comparatively desolate ; and notwithstanding they have been destitute of any place of fixed residence and suffered great persecutions, scoff, and contempt for upwards of eighteen hundred years, their not having become extinct as all other nations, when their governments have been destroyed, but remain a distinct people, the enemies of Christ and despisers of his gospel, the above passages, as well as the prophecy under consideration, not only supports and establishes their own divine authority by the fulfilment of their predictions, but they point out the propriety of the explanations I have given of them, and demonstrates that Christianity is the power and wisdom of God, who is descending by the awful dispensation of his judgments to take vengeance on those who obey not the truth.

THE END.

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